HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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HERALD OF FREEDOM.

Gerrit Smith's Speech.

We take pleasure in calling the attention of our readers to the subjoined Speech from that eminent philanthropist GERRIT SMITH. It was made on occasion of a numerous and highly respectable meeting of the friends of civil and religious liberty at Utica, New-York, April 27, 1836, convened to take into consideration the recent attack of the Senate of that State upon the Oneida Institute, in legislating to withhold from it its just share of the literary fund—and to express an opinion, in the form of Resolutions, on the subjects involved in such an arbitrary assumption of political power.

Mr. Smith in the first place remarked on certain Resolutions offered to the meeting, which assert that the qualifications of voters in N. Y. are determined by the Constitution, not the Legislature; and that the recent attempt of the Legislature to diminish the pecuniary resources and tarnish the character of the Oneida Institute, on the ground that its officers and students vote as they please, and embrace a religion which pronounces slavery a sin, is not only a dangerous infringement of our political compact, but a daring and wicked invasion of God's moral government," and said:

"The object of the Committee in presenting this series of resolutions, is to assert in them, that the Senate, in their attack on the Oneida Institute, was guilty of a two-fold and alarming offence. In the first place, this attack goes to intimidate the members of our schools into a virtual abandonment of their right of suffrage, inasmuch as it forbids the exercise of that right, save it be in favor of a certain political party. And, in the next place, the attack goes to invade constitutionally secured religious freedom. Their guiltiness of the first of these offences is so obvious, that no explanations respecting that are necessary. I will detain you with a very few remarks, to show you that this attack does go to invade constitutionally secured religious freedom.

"Sir, what is this religious freedom which our constitution guarantees to us? I am apprehensive that very superficial and narrow, and erroneous views prevail on this subject. It seems to be thought by some, that the privilege of building houses of worship, and attending upon them; of forming ourselves into religious sects; of adopting religious creeds and formularies, and a few other privileges in this connexion, are about all that this religious freedom comprises.—Now, sir, if this be the substance of that religious freedom, it is, compared with what it should be, and with what we must insist that it is, very little. A religious freedom which does not permit us to act out and apply our religion, and attempt to do good with it, is of no great value. It is but a small privilege we have, if we may go to the house of God, and hear the truth—but may not then judge and speak of men and things, agreeably to that truth. Now, in the case before us—a religion has been inculcated on us, which adjudges slavery to be a sin. We therefore, insist on the right of calling it a sin. We may say that God requires us to call it such, and that the Constitution protects us in calling it such. If there are persons, as there are, who have embraced a religion which does not condemn slavery as sinful, the Constitution equally protects them in calling slavery innocent.—On the subject of slavery, as well as that of intemperance, we insist that we are at liberty to carry out and apply our religion.

"Now the head and front of the offending of the anti-slavery society, is that it calls Slavery a sin. The South cares not a straw about the objections we raise to Slavery in a political or an economical point of view. It is because we insist on calling it a sin, and that the calling of it such is the burden of our writings and speeches, that the South is enraged. If we will but stop calling it a sin, the South will then stop calling on the northern Legislatures to gag us. And why is it, that we must continue to call it a sin? Because our religion adjudges it to be a sin, and we must carry out our religion.

"Now for our Legislature to stop us from calling Slavery a sin, would manifestly be to invade and trammel our religious freedom. But this restriction the Senate would impose on the members of our schools. It becomes us to resist with a patriotic and Christian spirit, this encroachment on the most precious freedom. Say not, that there is no cause of alarm at this incipient stage of its aggression. This is the peculiarly suitable time to resist it. *Obsta principiis*—oppose beginnings."

A Resolution having been presented to the meeting, that Mr. Loss, agent to obtain funds for the Oneida Institute, offer his subscription book to the members of the Convention, Mr. Smith rose, and made the following Speech.

He said, If the Roman Censor's mind was so big with a sense of the importance of the destruction of Carthage to his country's welfare, as to cause him to introduce into all his speeches, on whatever occasion, on whatever subject, made, his famous *Carthago delenda est*, then it is not strange if the abolitionist should exclaim, both in season and out of season, "Slavery must be destroyed." Whatever the interests of his country on which this old Roman was called to speak, this warmest, uppermost thought—the necessary destruction of Carthage—must have vent. And somewhat so is it coming to be with us. Are we called to contemplate the precious political and religious institutions of our beloved nation, and the happy bearing of their example on the other nations of the earth, if we but remain an undivided people, and illustrate the excellence of those institutions in our good conduct and prosperity—is our attention called to our rail roads, and canals, and schools; to the various developements of our enterprise and resources; to our commerce, vexing every sea, and searching out every people—to the abundant rewards of laborious, honest tillage—to the fresh and beautiful villages and cities rapidly studding the whole length and breadth of our land,—how soon does the patriotic and heart-felt joy, which springs up in us on these occasions, meet with the withering thought, that *slavery* is in the land; and how ready are we to exclaim, in this revulsion of our feelings, that *slavery must be destroyed!*

When on the 21st October last, more than five hundred men—eminently peaceable and inoffensive men—were driven from this temple of the living God by an infuriate mob—when we saw with our own eyes how completely this mob was at the beck and service of men high in office and strong in influence—when we looked, in vain, for the police of the city to come to our rescue—when we inquired, in vain, for the friends of law amongst this hitherto law-abiding people—when it was to no purpose, that we asked where were the hospitable, the pious, the "pitiful" the "courteous" of the city, in this season of the distress of their guests, and of the peril of their brethren's lives, and when we could distinctly trace this outrage upon our rights and interests, and this deep disgrace of a city hitherto distinguished for the virtues of its citizens, to the actings of slavery on the selfishness of the human heart,—I ask, Did we not feel, as we never felt before, that slavery must be destroyed? And when we have since heard of similar scenes, and especially of that very similar one in Boston, in which members of the mob (if I may use the expression) boasted that they were "gentlemen of standing and property,"—I ask again, Did not the feeling in our breasts, that slavery must be destroyed, wax strong?

Since the odious and terrific exhibition of the power of slavery on the 21st October last, there have been abundant manifestations of that power in our National and State Councils. It has not spared even the venerable Chief Magistrate of the nation; but has made him disgrace himself in his old age. It polluted his last annual message with falsehoods, and made that document the vehicle of slanders against some of the purest men in the land. Nor is its power on the minds of the Governors of our States, as indicated in their messages, less remarkable. For instance, Gov. McDuffie calls slavery "the corner stone of the republican edifice;" and he recommends it to the people of the northern States as an institution eminently worthy of being adopted by them. He unites with Senator Leigh of Virginia, and Mr. Pickens of Carolina, and other southern statesmen, in recommending the white fingered gentlemen of the North, to strip their hard knuckled yeomanry—their farmers and mechanics—of all political rights, and to turn them into slaves. I fancy some honest laborer within the sound of my voice exclaims, "when the aristocrats of the north undertake that job, they will have their hands full." That slavery should lead Gov. McDuffie to believe himself and his fellow slaveholders to be patriarchs, and that he should so complacently take his seat by the side of Abraham, and Isaac, and Jacob, is a proof of its power over the imagination scarcely less ludicrous than painful.

But as we are citizens of the State of New York, we are more interested to know what slavery has done and is doing in *her* councils. And, in the first place, it had a work for our Governor to do—*and it made him do it.* We often hear about the devil standing at the elbow of certain people. Now, it is easy to fancy that Slavery stood at our Governor's elbow, when he wrote the last message, and it is easy to fancy the dialogue which passed between them. "Write," says slavery, "that there will be a gag law enacted, unless people stop talking against me;—for know that I never allow myself to be spoken of, but in terms of praise." "I cannot write that," says the Governor, "for it is settled by the terms of our Government that the freedom of speech and of the press cannot be abridged." "A fig for your Government,"—says Slavery:—"have not my mobs in Utica, and Boston, and elsewhere, and my whippings and murders of abolitionists at the South, taught you, that I am stronger than the Government?" Upon this the poor Governor writes what is dictated to him. "Write now," says Slavery, "that the abolitionists are invading the constitution, and attempting to ruin the nation." Here again the Governor records the glaring falsehoods; not, however, without a slight suffusion of the cheek—just enough to show that conscience is not yet entirely extinct.—"Write now," says Slavery, "that you know the abolitionists to be a pack of wicked, worthless fellows, small in number, and rapidly becoming smaller." At this, the Governor bolts outright—exclaiming, that he will do this dirty business no longer—that his Dictator must tell his own falsehoods, and that he will not be guilty of the self degradation of telling them for him. The Demon's eyes flash new terrors, and his voice assumes the energy of his great master of the pit. "Know then," he exclaims, "that if not in the semi-slave region of the north, yet, in the slave states proper, I reign supreme, and that their presidential vote is as surely mine, as if I carried it in my breeches pocket;—and know too, that none can be benefitted by that vote, who refuse to fall down and worship me." The Governor's bristles are now all fallen, and his courage, which, for a moment, promised something better, now utterly expired.—"Command me," says the affrighted, humbled, man, "as you will—only don't, don't deprive the 'republican party' of the vote of the South."

When we see the power of Slavery, as in this instance, over a man justly esteemed for his uncommonly vigorous and highly cultivated mind, I ask you in soberness, do we not feel that it is time that slavery were destroyed?

Allow me, sir, to digress for a moment to a subject, which, on an occasion like the present, is apt to be unwelcome and offensive. I mean the subject of myself. What I have just been saying may occasion the remark, that I have been speaking for political effect—to advantage one of our political parties, and to disparage the other. But let it be borne in mind, that, if I have given you in Gov. Marcy a specimen of a Jackson or Van Buren man, I have also shown you a whig in Gov. McDuffie.

I am not ignorant, that a portion of the political press, for the purpose of counteracting and destroying the little influence I might otherwise have in the glorious cause in which we are embarked, impeaches my motives, and condemns them as the base designs of a demagogue. Our State paper calls me "the abolition and temperance demagogue." Now, sir, who ever heard of a demagogue, that attacked the giant vices of his countrymen? Who ever heard of a demagogue, that sought to corrupt the public heart, and to win its favor, by attacking the public vices? Surely I must be a demagogue *sui generis*. If I were not the person in question, I would say—give us more such demagogues—more vice-attacking demagogues—more of the demagogues, who labor amidst clouds of reproach and storms of wrath, to purify the country of the pollutions of intemperance, and to relieve millions of their countrymen from the yoke of bondage.

Since I am upon this strain of egotism, let me say a few words on my politics.—There have been a few periods in my life, when I was somewhat a political partizan. Such periods there may be again.—Improbable as it is, that I shall ever be a politician again, I will not cut myself off by any promises secret or published, that I will never hereafter be a politician. But to show you how utterly groundless is the attempt of the State paper and its officiated presses to prejudice your precious cause through the sides of my humble self, by holding me up, week after week and day after day, as an aspiring politician, and even a political leader, I state to you, that since the year 1828, I have not been in a political meeting;—that since that year I have not written a political article;—and, that the aggregate of the time I have spent at the polls of election since that year does not exceed five minutes. And let me add that when I have voted since the year 1828, which, I am almost ashamed say, I have not always been careful to do, the composition of my vote has not invariably been satisfactory to either party.

But, sir, I know not what I or any other abolitionist has to hope for from either of the political parties. They are endeavoring to surpass each other in their abuse and vilification of us. I rejoice, that the abolitionists are expelled from both political parties: and, I trust, that we shall contrive to stand by ourselves—fully determined never to blend and pollute our holy cause with party schemes—but always to trust to its intrinsic power and the blessing of God upon it for its perfect and glorious success.

To return from this digression—what is the condition of the political press of this State?—muzzled by slavery! Deny it who will, the political press of this State is muzzled by Slavery. Not a dozen newspapers in this State dare to speak out against Slavery: whilst almost all of them are ready to offer apologies for the abomination, and many of them to speak in high praises of it. Sir, is it possible, that we can look on these things, and not feel that slavery must be destroyed? How stood the political press of this country in relation to the scenes of the 21st of October? Was it faithful to the great cause of civil liberty? to the sacred cause of human rights? No, it was not. It was most treacherously unfaithful. Why, Sir, if I am not misinformed, the public have never known to this day from the political press of this country, that there was a mob in this city the 21st of October last, or that any thing was done by the people of Utica between sunrise and sunset on that memorable day, which they have good cause to regret. Had but a single slaveholder—and I appeal to the candor of every hearer for the truth of what I say—had but a single slaveholder been insulted in the streets of this city on that day for his slaveholding, the press in this country would have been trumpet-tongued to avenge him; and rightly too, exclaims our deep-seated respect for law and right;—but because the five hundred men driven from this temple were the enemies of slavery, the press observes a profound silence about the enormity, and thereby sanctions it!

Let us now, sir, turn our attention to the proceedings, which occasioned the call of this meeting, to see in them a further argument for the necessary destruction of slavery. Our senate have undertaken to regulate the political and moral complexion of the members of our schools. The Constitution of the State allows them to vote on the bare qualifications of age and residence: but our Senate, raising itself above the Constitution, threatens to limit this right to those of them, who will vote for what it is pleased to call "the republican party." The Constitution guarantees religious freedom: but our Senate, in defiance of this instrument, threatens to outlaw the religion, which adjudges slavery to be a sin. Had the Oneida Institute generally leaned to this said "republican party," and its system of ethics been such as justifies slavery, it would never have been taken in hand by the Senate.

But it is asked is Slavery to blame for these proceedings of our Senate? Yes, it is, these proceedings are manifestly a sacrificial offering to that Demon. The South insisted, that the authorities of the free States should manifest their respect for the venerable, and, as Gov. McDuffie calls it, patriarchal institution of slavery. Our Governor was quick to respond to the claim; and our Legislature was looked to "to follow suit" and to enact a gag law. But it prudently paused, fearing that this would be propitiating the Senate at too dear a rate. Though in such a game, "the republican party" might perhaps draw a few small southern prizes, it was far more probable, that it would draw some fatal Southern blanks. The conclusion was, that the enactment of a gag law should not be risked; that the joint committee should not report one; but that they should do no more than to report a series of resolutions abusing and black-balling the abolitionists in the customary style, and, as a matter of course, extolling the "chivalry" and "domestic Institutions" of the South.—These resolutions, together with the Governor's Message, were to appease the South, and she was to receive them in exchange for her far greater claims. It was however, thought advisable, in order to render the satisfaction of the South more sure, to make a legislative pro-slavery *dash* at the Oneida Institute. I admire the cunning, which was displayed in the selection of this school.—Had it been a school of an ordinary character, not even the incubus of slavery, which presses upon the whole length and breadth of the State, could have restrained the general expression of indignation at this outrage. But they selected a school of a peculiar character—the first manual labor school ever established in our country—a school which is emphatically the poor boy's school, and one, where to use the language of the Resolutions before you, the coarse-clad and hard-handed sons of honest poverty may have an opportunity to improve their minds.—And here, sir, I lay it down as a general truth, that, whenever slavery is in the ascendant, as it now is, the laboring poor and the provisions made for their improvement are sneered at and attacked with comparative impunity. As a proof of this, there is not, I believe, a single political newspaper in this State, that has raised its voice against this outrage upon Oneida Institute. But, had a similar attack been made on Union College, or Columbia College, or some other resort of the sons of the wealthy and fashionable, the whole editorial corps of our State would have been prompt to avenge the injury. They selected a school prominent for its opposition to slavery and intemperance and lewdness, and the other prevalent vices of our country. They knew too, that the combination of manual labor with study was not yet so general in our country, as to be popular. They knew too of the odium, which rested on efforts to abolish slavery, and to advance the principles of that thorough temperance which is advocated in the Oneida Institute. Here then, sir, was a school so weak in the public sympathy, that its assailants would have nothing to fear from its insignificant avengers: and they would get as much credit with the South for the blow they aimed at this school, as they would, had they aimed it at Union College, or at some other Seminary, which had struck its roots wide and deep in the popular favor, and was, therefore, able to return, and with interest too, any injustice it might receive, from whatever source. I ask you again, sir, is it not time that slavery should be destroyed? Can we witness these exertions of its power over the minds of our legislators, and not feel that it is high time, that it should be destroyed?

But, sir, why have I been detaining you with this comparatively insignificant exhibition of the fearful power and bitter fruits of slavery? Why did I not tell you in the beginning, in abundant proof that slavery must be destroyed, that its ponderous iron heel is already on the necks of more than two millions of its bleeding victims;—that it has stripped them of all the dear and sacred rights of man; and that it impudently and blasphemously says to God—"these millions of your rational creatures shall never be permitted to know you, and the homage of their hearts you shall never have." But again I say, why did I not tell you in the beginning, in abundant proof, that slavery must be destroyed, that the Demon is at this moment artfully and powerfully busy in stretching out his dominion over immense regions of the South-west; and, that, until he is destroyed and driven from our country, no part of it—not even that where our "lines have fallen," will be secure against coming into entire subjection to his power.

Slavery, sir, must be destroyed. But then follows the question, how shall it be destroyed? I answer by continuing to employ, unflinchingly and perseveringly, the same means substantially, which we have hitherto employed:—by an honest and fearless and yet kind exhibition of the truth. Truth, sir, is the Ithuriel's spear, which has started up the monster, and shown his huge dimensions and mighty power. Let us continue to pour the light of truth into his dark and filthy den, until he shall be distinctly seen in his true character, when he will be as universally hated. What, if under this stream, his rage do swell, and his contortions increase, they will only serve to make him more manifest, and to draw upon him speedier and more fatal vengeance.

On the present occasion, sir, we have a special duty to perform in aid of the sacred cause of anti-slavery. The providence of God affords us an eminently favorable opportunity to attest the sincerity of our devotion to this cause. By extending a helping hand to the school which has fallen under pro-slavery vengeance, we shall be giving good proof of our appreciation of the great principles of that cause. These principles the Oneida Institute has had the courage and honesty to espouse. With these principles, hated, yet beautiful—persecuted, but one day triumphant and glorious—she has even dared to identify herself. She has made common cause with them, and nobly determined, that their fate shall be hers. What shall this helping hand be? If we should do nothing in this Convention for Oneida Institute, I doubt not that some benefit would, nevertheless, accrue to it from the bare fact that the Convention was held. If we should pass resolutions expressive of our confidence in its religious principles, and in the wisdom, and learning, and purity of its teachers, still more would it be benefitted. But, if we should avail ourselves of this opportunity to impart liberally to it of our substance, unspeakably more would it be benefitted. In this wise, sir, we should be rendering timely aid to an institution, which must look for its means of support chiefly, under God, to persons of our views of truth and duty. In this wise, too, we should be encouraging other schools to cut loose from the moorings of expediency and worldly policy, and to put out upon the broad ocean of truth—to dismiss their fears of losing patronage by the change; and to trust to God to raise up for them new friends, who shall be worth as much more than the old ones from whom they parted, as their new principles are better than those which they repudiated.

In conclusion, sir, our coming up liberally to the aid of the Oneida Institute at this crisis of her fortunes, will teach the enemies of the cause of slavery, how vain it is for them to persecute it; and that every blow, which they aim at that sacred cause, is a signal for its prompt defenders to rally around it with new zeal and courage and self sacrifices.

We have the pleasure to state that the sum of nearly FIVE THOUSAND Dollars was subscribed in compliance with the said Resolution.

Meeting at Dover.

At a numerous meeting of the citizens of Dover, in the State of New-Hampshire, holden at said Dover on the 25th of April, A. D. 1836, for the purpose of expressing their sentiments on the bill now before Congress for the admission of Arkansas as a State into the Union—the meeting was organized by the appointment of the Hon. ANDREW PEIRCE, as Chairman, and ASA FREEMAN, Esq., as Secretary. Asa Freeman, Esq. Dr. Albert G. Fenner, and Rev. Enoch Mack, were appointed a Committee to prepare and report Resolutions to be submitted to the meeting. The Committee subsequently reported the following Resolutions, which, after a full discussion, were unanimously adopted:—

Resolved, That we deprecate Slavery as it exists in the United States, not merely as a great moral and political evil, but as an institution inconsistent with Republican principles, as well as with the spirit of the age, and in consequence subjecting us to the just reproach of all the civilized nations of the earth.

Resolved, That although a complete remedy for this great evil, within the States of the Union where Slavery is by law permitted, is only within the power of such States themselves, to be applied whenever a sense of justice shall overcome that cupidity which now holds so large a portion of their fellow men in bondage; yet as respects the District of Columbia and the Territories under the jurisdiction of our National Government, the responsibility of continuing or abolishing this iniquitous system rests on the Congress of the United States.

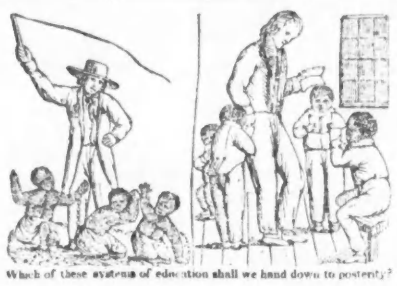
Resolved, That we view with alarm and deep regret, an attempt, (successful and unrebuked, in one branch of our National Legislature,) to thrust into this Union a State, formed out of our National Domain, and purchased at the common expense of the nation, under a constitution of government based on the odious principle of perpetual Slavery.

Resolved, That Congress, by passing the bill now pending before them, for the admission of Arkansas into the Union, will be virtually enacting a law for rendering Slavery perpetual in said Territory, and divesting the people of this Union of the power which they now have, of ever hereafter extending to the inhabitants of said Territory the blessings of freedom; thereby exposing this whole nation to the just judgments of that God who hath declared himself the avenger of the oppressed.

Resolved, That the Secretary forward a copy of the proceedings of this meeting, together with these Resolutions, signed by the Chairman and Secretary, to each of the Senators and Representatives in Congress from this State, and also to the Editor of the Herald of Freedom for publication.

A. PEIRCE, *Chairman*.
A. FREEMAN, *Secretary*.

The NEGRO APPRENTICESHIP system in the West Indies has been before Parliament again, on a motion by Mr. Buxton, for a committee of inquiry into its operation and effects. A protracted debate ensued, in the course of which Mr. Buxton made heavy charges against the planters. The motion was finally agreed to.



Which of these systems of education shall we hand down to posterity?

HERALD OF FREEDOM.

CONCORD: MAY 14, 1836.

All men are created equal; are endowed, by their Creator, with certain unalienable rights; that among these are life, LIBERTY, and the pursuit of happiness.

DECLARATION OF 1776.

All men are born equally free and independent; and have certain, natural, essential and inherent rights, among which are the enjoying and defending life and LIBERTY; acquiring, possessing and protecting property.—CONSTITUTION OF N. H.

Editorial Correspondence.

In the absence of the editor, the following letter from him, written while on his journey to New-York, will fill a portion of the space occupied by his labors when at home.

BOSTON, May 5, 1836.

MY DEAR SIR,—I left the *city* of Lowell yesterday at three o'clock, P. M., in the rail-road cars, and in seventy minutes arrived safely in this emporium at once of literature and anti-slavery. It was with no ordinary emotions, I assure you, that I entered this city, the seat of commercial enterprise and wealth, and of private want, of pilgrim-devotion to freedom and worse than pilgrim intolerance. I thought of Samuel Adams and James Otis, and at the same time there came wandering by the shadows of Peleg Sprague and Richard Fletcher and Harrison Gray Otis, trumpeting forth "the sublime merits of slavery." I thought of the Cradle of Liberty, and of the monument across the river, and of the mob in WASHINGTON (!) Street.—There was a mingling of pleasant remembrances with sad and humbling reflections on passing events. I thought of the day when the Declaration of American Independence was proclaimed from the old State House amid the joyous acclamations of the multitude, and of the present moment, when men advocate the impartial application of the principles of that Declaration at the hazard of property, of limb and of life. I thought of the times when the shouts of British soldiery, and the report of British guns, and the cry of dying victims, were echoing through these streets, and of the disgraceful day when the mad vociferations of an excited populace, the riotous tumult of 'men of property and standing,' were ringing, like demon voices, in the ears of one whose only crime was pleading the cause of the oppressed. Surely the times are out of joint. Surely there is need of great, energetic, persevering efforts in order to bring back the people to that sober adherence to righteous principle which formerly prevailed.

As the cars made such a noise that one could not well be heard, even when 'brawling' (vide the Patriot) anti-slavery fanaticism, I betook myself to the enjoyment of my own quiet cogitations. What a glorious thing it would be, I thought, to see men as anxiously employed to discover means to improve the moral condition of the world, as to supply their physical wants, to aid the mind in its inquiries after Truth and Virtue and Rectitude as to accelerate bodily locomotion, to facilitate the investigations and give success to the projects of the philanthropist as to transport coal and cotton from one place to another. There is a *moral* power in the world as mighty in its energies and as far-reaching in its effects as the power of steam. But it is latent, not applied, or oftener is perverted to the most unhallowed and fearful uses. It is sometimes rendered weak and nugatory by motives of selfish interest and expediency, in the same manner that steam is condensed into the inactive and impotent form of water by the application of cold. Sometimes fierce and wicked passions give it a pernicious and terrible direction, perverting its tremendous energies to evil as steam is perverted to put into operation some engine of murder and death. Christians possess a moral power that would, if put forth, regenerate the world. If they were true to their own conscience, to the name which they have adopted, and would exercise in its full extent the strength with which they have been endowed, if they would cast off the weak and unwieldly armor of human policy, and go forth to the contest with sin in a spirit of ardent love, and calm and undoubting reliance on God, what could withstand them? Who but Omnipotence could limit their influence? The fact is, Christians, as a body, are too cold. They do not feel as they ought. The moral enterprises of the day are prosecuted with too little earnestness of mind and heart, too little zeal, too little *excitement*, if you please. There is the cause of Temperance. The better portion of the community have *wished* it success, and are now looking with considerable solicitude to its complete triumph; but who has *felt* as he ought concerning it? Who has made it a matter of deep personal interest, of labor and sacrifice and prayer? How many have discharged their *whole* duty? There is abolition, too, the cause of the enslaved, the degraded, the heathen among us. That ought to go forward with rail-road velocity. Yet how many Christians have engaged in it with that warmth of affection, that ardor of soul, that deep anxiety which is demanded of those who plead for the rights of mankind? Who has remembered those in bonds as bound with them? Who of us has pleaded for the slave as though the lash which is scourging his flesh was lacerating ours? as though the chains which are binding his limbs were fastened on ours? as though the degradation in which he is crushed was our lot? or as tho' the darkness and heathen gloom which is brooding over his mind had fallen on ours?—There is an insensibility, a timidity, a sinful cowardice too common among us. There is a class of men who are afraid of all excitement. They call themselves peace-makers. They love harmony and quiet,—I had almost said better than righteousness. They forget that religion is first pure, then peaceable. They are for doing things in a calm, equable manner. They would reform the world as our venerated fathers used to go to mill, at an ambling, touch-and-go-easy pace that would spend thirty minutes in getting over as many rods. But this cry about excitement, my dear sir, is all folly. Excitement! Why, it is the very life of our moral enterprises. You might as well think of propelling a train of cars from Lowell to this city, by simply filling the boiler with cold water, as to think of carrying forward any great cause of reform without excitement. You can do nothing, you can hope for nothing without it. It is not in the nature of man to perform any great act, to make any great effort without it. If he does not manifest it to others, he will feel it moving, like troubled waters, within him. He may control it, he may master it from breaking forth, he cannot calm it. If there is not fire at the heart, there will not be light on the brain. If there is not feeling, deep, intense, pervading the whole soul, feeling that shall urge to thought and investigation and action, the feeling that shall give energy and power and firmness and perseverance, no cause will prosper and prevail. O, these stoical, self-composed spirits who can look on human depravity and human wo unmoved, without excitement! who can hear the voice of want in their streets, the groan of the prisoner and the sigh of the afflicted; who can look on the carnage and desolations of war, the crimes and misery and desperation of intemperance, the degradation, and bodily suffering, and intellectual and moral darkness, the utter heathenism of slavery; and yet move by the square and compass! Better is it to be an enthusiast, than one of these. We do not yet feel enough. We have not yet devoted ourselves enough to the welfare of our species. Some portion of time should be abstracted from the vast amount now spent in making steamboats and railroads and balloons, and consecrated to benefiting the spiritual nature of man. Some of the zeal and decision and perseverance now shown in devising commercial projects and carrying on pecuniary speculations should be infused into our labors for the oppressed. We must take higher ground than we have yet taken; we must spend more time than we have yet spent; we must devote our best energies more fully than we have yet devoted them to the cause of human weal, or the day of millenial glory will linger amid the gloom of human crime and wretchedness.

There are many pleasant associations gathered around me. I have just left the large and hospitable room in which the heroic ladies of Boston found refuge last October, and in which they held their meeting, after having been driven from the usual place by the gentlemanly mob. FRANCIS JACKSON, ESQ., you remember, freely offered his house to the Ladies Anti-Slavery Society, when the spirit of riotous violence was so rife in this city, that all other doors were closed against them. The parlor, under the room in which I am writing, was filled by females, whose hearts and minds would do honor to any land. Among them was HARRIET MARTINEAU, who has since been grossly denounced, as might have been expected, by the pro-slavery press, but who, in our estimation, took a stand on that occasion which will redound more to her honor than any other single act. At one end of that parlor hangs like a presiding genius the portrait of WASHINGTON, who might have been appealed to with better grace at that interesting day, than when he was rashly dishonored by the *ad captandum* of Peleg Sprague. To me it was a privilege to sit in that room, and talk over with old friends, past events, and strengthen each other's hands and cheer each other's hearts by mutual counsel and encouragement. It was a fit place to hold converse on abolition.

The spirit of slavery yet lingers in this ancient bulwark of freedom. The child which was rocked in the 'Cradle of Liberty' amid the storms of the Revolution, and grew up to a vigorous manhood under the care of John Hancock and his coadjutors, has become puny and impotent under the influence of aristocratic attendance. Would to God some Otis, of holy, not accursed memory, would rise up, and lead it forth amid the bracing airs of our hills, and make it thrill the streets with its manly and eloquent voice. Would that a Webster would come up to its protection, and plead its cause before the people till every hall and every house should throw open its doors to its free reception. As it is, not a single church has yet been obtained in which the friend of the oppressed can speak. All are closed, and sealed, and a watch is set, and a great stone rolled against the door. But truth will enter for all that. Adamant and bolts and bars cannot keep it out. Mark my words. The time will come, and that shortly, when every public house and private building will admit as honorable guests the very men who are now so despotically excluded,—when the walls which are silent, save when they echo to the voice of pro-slavery, will ring out joyfully the tones of immediate abolition.

I believe I spoke a few works in the last Herald in favor of 'Godwin's Lectures.' My opinion of its excellence is strengthened by an article in a late number of the Courier, in which Buckingham takes occasion to abuse it with uncommon bitterness and severity. It is a good work, you may be assured. I shall leave the city, to-morrow morning, and if possible will write you again on my arrival in New-York.

Yours truly, J. H. K.

Since the foregoing letter was in type, the following letter has been received from the editor.

NEW-YORK, May 7, 1836.

MY DEAR SIR,—What have the abolitionists effected? I am sure of one thing, never have a few men in so short a time, agitated the moral world in such a deep and wide-spread manner as have abolitionists. They have set the whole nation a talking. They have roused inquiry, investigation, a stirring and powerful interest. It is astonishing to see the feeling which is abroad in the community. A few years since, you might have travelled through the whole extent of the United States without hearing hardly a lisp of solemn and earnest condemnation of this soul-destroying system. Some spoke of it as an evil, but they spoke in a tone which showed how coldly and superficially they felt. They disapproved of it in the *abstract*, but still it was only on rare occasions that you heard a word of sympathy in behalf of the slave. Now slavery, abolition and colonization are the standard and engrossing topics of the day. They are discussed in the field, in the parlor, in the pulpit, in the public assembly and the private circle. They are brought up in the stage coach, in the steamboat, and in the temporary home of the traveller. The minister and the layman, the political demagogue and the self-sacrificing patriot, the pure-hearted Christian and the scoffing infidel, all have turned their minds earnestly to the subject. You cannot get away from it, if you would. People are all alive, they will talk, they are anxious to hear. And is not this something gained? What will be the effect of this inquiry, and discussion, and public and private agitation? Will it tend to rivet the chains closer, to render the condition of the slaves more severe and hopeless? Will it tend to darken the minds of the people, to throw a mist over the conscience, clouds around the path of duty? No, sir. Be assured not. It will impart light, and warmth, and life. It will break up the sophisms which have so long bound our intellect, the lethargy which has so long lung upon our moral sensibilities. It will directly, powerfully, surely tend to emancipation and enfranchisement. The colored man has nothing to fear from a full and free discussion of his rights and claims. Anti-Slavery will triumph as surely as it is investigated, the cause of the slave, of the negro will triumph just as certainly as people talk about it. Abolitionists, then, have gained much by rousing thought and conversation; action, righteous and salutary, will I doubt not, follow in its train.

Amalgamation is not an objectionable thing under certain circumstances. Our pro-slavery friends have a strange horror at associating with colored people, as equals and companions. There is something very indecorous and wrong about it. Let a man like Mr. Williams of this city make application for a passage to Boston in a steamboat, and he will be rudely excluded. But let a black man accompany some rich nabob as his servant, and he may go in the cabin and state room whither he please. He may mingle with the ladies without any reprehension. This was the case on board the steamboat in which I came from Providence to this city. There were several colored servants in attendance, who went about freely among the passengers, and whispered in the ladies' ears without exciting any repugnance, without violating in the least those nice sensibilities which are sometimes so shocked. I had an interesting conversation with one of their number, who eighteen months since was a slave in Baltimore. By dint of industry and sacrifice, and the kind contributions of friends, he was enabled to purchase his liberty. He did not, however, cut his master's throat, nor, as I could learn, endeavor to get up an insurrection. He was, on the contrary, somewhat indignant when I asked him if the slaves would be disposed to revenge themselves by bloodshed and murder if emancipated. He will have it, that the cries which are made about 'cutting throats,' &c, are all humbug.—He would have it, also, in spite of all the assertions of our pro-slavery friends, that the slaves are generally very badly treated, worse on the plantations, to use his own words, than the very brutes. Nor could I convince him, although I urged all the arguments I had ever heard used, or could raise, that the slaves are better off now than they would be if they were free, better off than the free laborers of the North. He would not believe it. "Though there are various conditions of slavery," said he, "yet a slave is a slave whether he be well or ill treated." He was even so fanatical as to aver that the slaves are very anxious to obtain their freedom, that they think a great deal about it, that they value it above all price—and, moreover, that they could and would take care of themselves. All this, however, must pass for what it is worth, coming, as it does, from one of Barton's 'niggers,' whose knowledge of the evils of slavery, in the abstract and concrete, was acquired during a personal bondage of only thirty years.

The Ohio Anti-Slavery Society held its annual meeting on the 27th April at Granville. As no other building could be procured the delegates assembled in a *large barn*, which was filled by an attentive audience. One of the delegates who was present and is now in this city (Mr. Allen, son of a slaveholder in Alabama) describes the meeting as being of the most interesting and instructive character. Some powerful addresses were delivered and a large contribution taken up. One man said his wife and children had been mobbed, and he must give twenty dollars for that. Another said, that as he might not have another opportunity to give money to the cause in a barn he would give ten dollars more than he first intended. The day after the meeting a mob assembled, and drove Mr. Birney out of town amid a shower of addled eggs. He was pelted most outrageously, but bore it all with his usual equanimity, and christian forbearance. Whether, being a native of a slaveholding State, he was considered 'a foreign emissary,' I know not. The excess has had the effect which might have been anticipated. A glorious reaction is the consequence, and many who have hitherto stood aloof have become decided abolitionists. The friends are doing wonders in Ohio. *One hundred and thirty-four* efficient societies have been reported.

Mr. Goodell informs me that he shall not be able to attend our annual meeting on account of his engagement at Utica. I much regret this as his presence on that occasion would be a great benefit to our cause. I hope our friends will be active in preparing to meet every emergency which may happen. Let there be a full convention next June. Let every town send up its delegates. I would urge the subject. The present year will be one of severe conflict and trial. It is big with consequences to our beloved country and to the world. There is a spirit of licentiousness and violence abroad, which must be met and overcome. It must be met now. It may soon be too late. Every friend of the freedom of speech and the press should be on the ground on the first Thursday in June. Let there be no failure.

As the mail is just closing, I can add no more, though I could easily fill another sheet.

Yours truly, J. H. K.

Correspondence.

From a friend at Boston.

I shall write to you every time I have any thing to say that I think will be interesting, without even an attempt at apology for so doing. I have now just returned from the Monthly Concert, in which you and all our abolition friends in Concord and elsewhere were especially brought to mind. I called at Mr. P.'s on my way to the meeting, where I found Mr. May, and our esteemed friend Whittier, with whom I had a charming interview. He spoke of Concord and Concord friends, and desired his love to them all. His first visit there, he said, was very pleasant, and he should be happy to visit the place again. Mr. May waited on us to the meeting, which was at Congress Hall. Mr. W. was ill of a cold and could not go out. The meeting was very full, for the occasion, probably near 200 being present, among whom I noticed Mr. Henry Chapman, wife and sister, Dr. Brown, city missionary, our Mr. Towne, &c. Mr. May read hymns, the first chapter of Isaiah, and made remarks.—Prayers were offered by several of the brethren, all fervent and deeply devotional, and addresses of an appropriate, instructive character, were made by Dr. Brown, Mr. Longley, a representative from Hampshire County, Mr. Porter, and a young gentleman from Vermont, and two or three others. I cannot but think how they would have interested our beloved friend whose cares have now forever closed.

Mr. May said he had recently heard language, which might lead one to suppose that men thought our fathers of the revolution not only threw off their allegiance to the king of Great Britain, but also to the King of kings, and that their posterity are now left without restraint. He thought almost every passage in the chapter he read was applicable to us as a people. We are a guilty nation, and must expect judgment unless we cease to do evil. He thought abolitionists should be prepared for the worst, come what may. He thought one mournful indication of the want of right feeling that has long existed among us, is the fact that scarcely a single appropriate hymn can be found in any selection, to be sung on an occasion like this. I could have told him that even the *one* or *two* which are in some degree appropriate, had given great offence even to some of our ministerial brethren. Mr. May told the audience that he had just been delivering a second lecture in Weymouth, to perhaps a thousand people, all quiet and attentive, and a society was formed of 140 or 150 members. A female society had been previously formed. He had also lectured successfully at several other places in the vicinity,—the people all seemed willing to hear. Dr. Brown, arose with his heart full, to say that while such meetings as the present were being held in our country, there was room to hope.—God employs agents, human agents, to carry on all his works of mercy among mankind. He has put it into the hearts of his children at the present day, to undo the heavy burdens and let the oppressed go free; he has given them faith and love, and nerved them to go forward in the blessed work. So long as there is such a remnant among us, we may confidently hope for the salvation of our country. All that is needed is trust in God, and perseverance in the blessed means of accomplishing the desired object. He was full of love and hope and joy and gratitude to God. Mr. May said, that when he had heard the measures of abolitionists objected to, he answered that he persisted in these measures because he saw they were accomplishing the very end at which he was aiming. No other measures would be adopted so long as those already adopted were doing the work.

Mr. Porter, also a pious and intelligent man, made some very excellent remarks. He thought that the approaching conventions or anniversaries, at New York and Boston, were to have an important bearing on the great question at issue. If judiciously conducted, with special reliance on Divine aid, and supplication for Divine Wisdom, they might forward the great object, several years, and the reverse, if an opposite course should be pursued. He therefore thought the prayers of the Concert should be specially offered for the delegates and the members of the Societies who should be present at those meetings, and that blessings should attend their deliberations. At the request of Mr. May, he took part and prayed very fervently in relation to those subjects.

Some one else remarked, that during the sitting of the Convention which formed and adopted the Constitution, confusion and want of unanimity prevailed until it was proposed that prayer should be daily offered for Divine Wisdom, and the Divine blessing upon them and their efforts. After this, peace and unanimity prevailed, and the best Constitution the world has ever seen, was the result of their labors.

The gentleman from Vermont made some statements to show the success of the cause in that State. At Westminster in that State, a Society has been formed, and the labors of Mr. Grosvenor there, have been much blessed. Mr. G. has now left the agency.

I have lost much of what I heard at the meeting. You have therefore an unfaithful and imperfect report. But the fervent piety, the brotherly love, the enlightened zeal, and ardent devotion to the cause which apparently prevaded the meeting, were cheering in a high degree, and I rejoiced that I was there.

In my next I will give you an account of the Samaritan Asylum.

I am yours—

M. C.

Essex Gazette.

The last number of the Essex Gazette comes to us with the name of JOHN G. WHITTIER as Editor. Of our expectations from the labors of this consistent, devoted and inflexible advocate of Human Rights, and the liberty of Speech and Free Discussion, it is unnecessary to speak.—We give our readers the following extract from his address to the Public as an earnest of what may be anticipated from his connexion with the paper.

"I regard the present struggle as the closing one between LIBERTY and SLAVERY in this republic. It is a contest of life and death. Millions of eyes are watching us.—The crisis of our great experiment has come. In the language of a distinguished Representative of Massachusetts in the national councils, 'we are daily approaching the great question to which shall the policy of this country be directed, the protection of FREE, or SLAVE labor. 'The Southern States,' said Thomas Jefferson, 'are naturally aristocratic and that this disposition should grow and increase is in the nature of things.' The message of McDuffie, the demand of Gov. Gayle of Alabama for the person of a citizen of New-York—the speeches in Congress, of Leigh and Wise of Virginia; of Pickens, Hammond, Calhoun and Preston of South Carolina—the denial of a right of the people to petition Congress for a constitutional object—all these things prove the correctness of Jefferson's opinion. Aristocracy all over the world is based upon one kind of Slavery or another. 'The Whip of the South!' said senator Preston, in speaking of the Tariff compromise, 'ay, the WHIP OF THE SOUTH has brought the North to compliance!' This whip is again brandished over our heads, and we are called upon to give up our own constitutional and natural rights and seal our lips on the subject of human freedom, on pain of its infliction. For the preservation of peace and union, we have already made many heavy sacrifices, and if necessary, we can and ought to make many more. But in so doing let us not yield the rights of the free laborers of New-England; let us not forget the outcast and down-trodden Slaves, nor the cause of holy liberty throughout the earth. In no spirit of menace and defiance, but calmly and firmly, as becomes men conscious of their own rights and respecting those of others, we must PUT BACK THE WHIP."

New-Ipswich Anti-Slavery Society.

Another Anti-Slavery Society (being the 38th formed in the State of New-Hampshire) was organized at New-Ipswich on the 29th of April, which is auxiliary to the N. H. Anti-Slavery Society. The last News-Gatherer contains the Declaration of Sentiments and the Constitution adopted at that time. We have not room for the former, but extract the 2d and 3d articles of the latter.

ART. 2. The object of this society shall be to discuss the subject of *slavery*; to obtain and diffuse information respecting it, and respecting our duties in relation to it; to use all suitable means to effect its entire abolishment in the United States; and also by its contributions, to sustain the national and state societies in their present arduous efforts, and to sustain the right of free discussion which has been so vehemently attacked.

ART. 3. This society will also aim to elevate the character and condition of the people of color by encouraging their intellectual, moral, and religious improvement, and by removing public prejudice; that thus they may share, according to their intellectual and moral worth, an equality with the whites of civil and religious privileges—but the society will never countenance the oppressed in vindicating their rights by physical force.

The following is a list of officers:

President, Rev. ASAPH MERRIAM.
Vice-Presidents, Dea. JOHN CLARK, Dea. ISAAC ADAMS.
Corresponding Secretary, WM. HEWES.
Recording Secretary, REUBEN K. GOULD.
Treasurer, JOSEPH NEWELL.
Directors, SAMPSON FLETCHER, GEORGE SAUNDERS, JOHN P. HOUGHTON, JAS. WILSON, ALBERT MANN.

[For the Herald of Freedom.]

Review of "Mr. Hubbard's Speech."

MR. EDITOR,—In looking over Mr. Barton's paper of April 4, I read a "Speech" delivered "in Senate, March 7, 1836, by Mr. Hubbard, of New-Hampshire." "*The question as to the proper mode* of disposing of" abolition petitions in reference to abolishing "slavery in the District of Columbia was before the Senate." It is well known that some of the Southern Senators at this time advised as the most effectual "measure" to quell the public mind and put the subject of abolitionism at rest, was to reject in toto all petitions of this character.

Mr. Hubbard having received a petition from a portion of his "constituents, asking for the abolition of slavery," had been led "to consider this whole subject with all due attention." He had "examined it with candor and with fairness, free from any prejudice against the petitioners," knowing "his constituents were entitled to his respectful consideration." His decided opinion was, that these petitions should be received by the Senate.

1. "The manifest object, the direct purpose of all these petitioners is, to emancipate the slaves within this District." This "is all they ask."

How different are the views and the language of Mr. H. here compared with the harangues and sentiments of most of the people on this subject. Here at the North the abolitionists are condemned unheard as vile incendiaries, interfering with the rights of the South.

We truly "disclaim any such interference" any further than of a moral character.

2. As to the grievances of which the abolitionists complain, Mr. H. says, they "believe that this District is peculiarly under the jurisdiction of Congress," and therefore, "they believe it to be their duty to ask for its abolition within this ten miles square."

The reasons why the abolitionists pursue the course they do, is here clearly stated: First, they "believe Congress" has a constitutional right to legislate on this subject within the District of Columbia.

Second, under a sense of "duty," they owe the nation, and particularly a portion of their fellow citizens, they fearlessly take the ground they do and make their suit to Congress.

3. Mr. H. remarks, the right of petitioning is "an inherent, an inalienable right, guarded and protected by our constitution." "The people may assemble peaceably—may discuss their grievances." "Would it be possible to satisfy the plain common yeomanry of the country, that it would be no violation of their rights for us to refuse these petitions."

Judge Hubbard's views here are very different from many professed great folks who are ever ready to excite the drunken posse into a mob against the assembling abolitionists, by crying out *unconstitutional*. However, the next we find of this Northern Senator, he is alongside of "the honorable Senator from South Carolina," going "for the strongest measure." "Strongest measure" for what? Why, "to check the course of the abolitionists. To destroy this spirit of fanaticism—to silence this restless, meddlesome, interfering disposition; to induce the abolitionists to mind their own business and let others alone."

'Oh! judgment, thou art fled to brutish beasts,
And men have lost their reason.'

I would here inquire, whether this language shows Mr. H. to "be free from any prejudice against the petitioners?" Is this language the result of "candor and fairness" upon due "attention to this whole subject?"

Can any person suppose that going for the "strongest measure" in such language will be productive of peace amidst the troubled waters of strife?

But he means only to "check the course of the abolitionists." Yes, to "check the course" that is to stop them from asking what "they believe to be their duty" to ask for; viz. the abolition of slavery in the District of Columbia, and furthermore, to stop them from the proper exercise of what he has told us was their "inherent, inalienable right, guarded and protected by the constitution," even the right of "assembling peaceably and discussing their grievances"—Now in the due exercise of this "inherent, inalienable constitutional right," and while in the discharge of a bounden "duty," the abolitionists are branded as having a "restless, meddlesome, interfering disposition," and altogether out of the line of "their own business." I think Mr. H. has fallen into an error here. What the abolitionists conceive "to be their duty," he thinks to be none of their "business."

I ask, do the views of Mr. Hubbard "satisfy the plain common yeomanry of the country" that abolitionists have no "business" to do "duty," or that they have no "business" to pursue a course which "they believe" will be for the highest good of our nation?

But Mr. H. "desires to bring back repose, to restore peace to the mind of the public." Ah me! the above language never will do it. No, never. Slavery has always been a bone of discord and contention in the nation, and always will be, until the crime of slavery cease from our land. "What fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?"

Mr. H. asks "is the state of the free negro of the North more to be desired than that of the southern slave, unless it be in the enjoyment of personal liberty?"

Hail, ye sons of Columbia, will ye sacrifice your birthright, "personal liberty," for a "peck of corn a week?" Would you make this sacrifice for yourself and your offspring down to the latest generation of time, could you possess gold untold, and be clothed in purple and fine linen?

Mr. H. speaks as though "personal liberty" was a boon hardly worth considering. But when he will show definitely what *civil, domestic,* and *religious* "liberty" is worth, I will show how much preferable a poor free man's condition is, to that of a slave.

Mr. H. believes the slaves are not so much "debased, degraded, abandoned by the sympathies of our nature as the free blacks." Alas! slavery is the very thing that has caused this alienation of our "sympathies."

Never will the effect cease, till the cause is removed. He still thinks the slaves to be very happy. From what "he had seen and heard on different plantations, he found no discontent;" the slaves "were well clothed and fed." And furthermore, "any master who should attempt to treat his slaves with undue severity would be put down as execrable and odious." If Mr. H. means by "undue severity," such treatment as the laws of the slaveholding States prohibit, I would not doubt his statement, for "slaves are in the hands of their masters as chattels personal." The slave may be punished at the pleasure of the master.

Should a "slave presume to strike any white person," or "*lift his hand* in opposition to any white person," or when being out of the house or plantation where usually employed, shall refuse to submit to the examination of any white person," or "found without license off the plantation, or without the limits of the town to which he belongs," or "more than seven slaves together in the highway, without a white person," or "keeping any weapon whatsoever, offensive or defensive," or "travelling without a pass," or "being found in another person's negro quarters or kitchen," or "being on horseback without written permission," or "for keeping a dog," or "for going abroad in the night, or riding horses in the day time without leave,"—for these acts, not in themselves criminal, the poor "slaves may be whipped twenty, twenty-five, thirty, thirty-nine," or "forty lashes, on his or her bare back, well laid on."

Now, unless Mr. H. considers these laws to be "execrable and odious," the exercise of the master's despotic power could not be viewed as "undue severity." But let any man look this subject in the face and see the rigor of these laws under which the suffering black is made to crouch, and then speak according to our Saviour's rule of action, and he will no longer have the rashness to say, they are not treated with "undue severity" even by the legislative bodies of the South, which are not "put down as execrable and odious."

Mr. H. believes abolition societies contain so few of "the good, the wise, the prudent men" of the North, that "the repose and order of community is not endangered" by these movements. The exercise of "inherent inalienable rights, guarded and protected by the constitution," and proper attention to "duty," can never "endanger the order and repose of community." It is not the abolitionists that have raised mobs, torn down houses, burned furniture, broken up schools, burned in effigy some of our citizens, offered rewards for the heads of some of our best men, and resorted to Lynch laws to suppress the constitutional rights of the people.—No, sir, as "restless and meddlesome" as they have been, they have not broken "the order and repose of community" by committing these crimes. But who have been guilty of committing these crimes? Who?

Mr. H. thinks the South are much troubled, yet he assures them there is an 'abiding virtue among the people of the North.' And 'our Southern friends may rely upon the force of that sentiment to put down all opposition.'

What 'opposition' is the 'force of sentiment' to put down? The right of the people's 'peaceably assembling and discussing their grievances?' The 'inherent inalienable right of petitioning Congress' on the subject of slavery?—The right of printing and circulating periodicals on this question? The right of acting 'duty' conscientiously in regard to the crying sin of slaveholding? If this is his meaning, I can assure Mr. H. that the 'northern yeomanry' know their rights too well to be deterred from the path of 'duty,' and are too 'virtuous and good' to forget those in bonds, and suffer sin upon 'our southern friends.'

Mr. H. seems to be somewhat alarmed about this time, in consequence of so many 'memorials, addresses and petitions from so many sources.' He believes 'the measures proposed by the abolitionists are fraught with danger,' even 'to undermine the foundation of this confederacy, and rend the bond of the Union.'

Can any man of understanding believe our 'confederacy and the bonds of the Union' are based upon the slave system, in so much that should the South emancipate their slaves in answer to the Christian appeals of the North, that North and South would tumble into chaos? Can any man believe that the exercise of 'inherent inalienable constitutional rights' and acting what one or more 'believe to be their duty,' can break the national compact, whether such 'rights' be exercised or such 'duty' performed by the northern abolitionists or the southern slaveholder?—Again, we are told 'every sentiment of common justice, every feeling of just humanity, call upon the abolitionists to stay their course.' Howbeit, none of these things move us. What 'feelings of humanity' Mr. Hubbard possess, I know not, but this I know, if he has the least spark of human sensibility, he would not willingly be a slave to any man on earth. I call upon Mr. H. to show the 'common justice' of holding the human species as goods and chattels, and treating them as brute beasts, made to be taken and destroyed. I call upon him to show wherein the abolitionists as such have acted unconstitutionally or contrary to the principles of religion.

Mr. H. finds it much easier to get along in a bad cause and sustain his reputation among the multitude, and to call the abolitionists hard names, rather than answer these arguments.

CALEB.

[For the Herald of Freedom.]

"I will also show thee my opinion."

ELIHU.

MR. EDITOR:—Nearly one year since, I forwarded to you a brief communication under my present caption, which was published in the Herald, and in which my views of Abolition and Colonization were expressed. I can now sincerely affirm that the events of the last departed year, have not effected in me any change of sentiment in regard to those subjects; and with the light of truth before my eyes, and the love of God and man in my heart, it seems a moral impossibility for me to be an Anti-Abolitionist. As a citizen of the United States, I claim for myself the privileges of thinking, speaking, and acting relative to those subjects which stand intimately connected with the *weal* or *woe* of those who are my brethren in Christ or in Adam. I proceed to declare it is my opinion—

1. That the Abolitionists as a body of men, notwithstanding they have been and continue to be branded as a set of "roaring phenzied fanatics" of "hot-headed jacobinical anti-republican disorganizers" &c., possess as much common sense, intelligence, candor, benevolence and piety as their opposers can claim; that they would sustain no loss in any of these particulars by a comparison with those who differ from them in theory and practice. This I infer from the general character and spirit of their numerous publications, their course of action, and the manner in which they receive and dispose of the multiplied abuses which are heaped upon them by their enemies, to retard them in their work, or to lead or drive them to abandon forever the object of their pursuit.

2. That the cause of the abolitionists is the cause of God. I thus believe from the fact, that it has been opposed with acrimony, virulence, and perseverance not only in the Southern, but also in the Northern section of our union. The cause of missions has been opposed. The cause of temperance has been opposed, and both are still opposed, but who entertains so much as a lingering doubt in this age, whether either of these is the cause of God? Surely none—excepting such as devote more or less at the shrine of Bacchus, or are intense lovers of "filthy lucre." The objects of these societies have been the information, reformation and salvation of mankind, and yet they have been opposed. The Anti-Slavery Society has the same praiseworthy objects in view, and yet it is opposed. From the fact that its friends and advocates have been upheld while laboring to sustain and advance the interests of their cause notwithstanding liberal rewards have been offered at the South for the arrest *here* and deliverance *there* of several of the leading men among the abolitionists at the North, and notwithstanding the lion of mobocracy in different parts of this "Land of Freedom" has frequently pounced upon his anticipated prey, yet the God of Daniel has thrown around the friends of his cause the strong arms of providential care, and thus they have been and are sustained. From the fact that the cause has not only lived, but gained strength and is still rapidly advancing. Whether we examine it in relation to the pecuniary, intellectual, or moral abilities now devoted to the diffusion of its principles, and the promotion of its interests, we shall discover a growth which does not indicate a sickly, but a healthy system, and argues well for its future destiny.

3. That this cause is destined, under the superintendence of the Almighty, sooner or later to triumph; to look down and live down all opposition—to usher in the meridian glory of the day of freedom; to remove from the vitals of this nation the spreading gangrene of corruption; to save (instrumentally) this great Republic from continuing deterioration, and from the yawning vortex of utter ruin. Yes, liberty (cheering thought) shall be the inheritance of the millions of Adam's race who have long worn the galling yoke of cruel bondage. It is the *moral* duty of the master to *confer*, and the *moral* right of the slave to *enjoy* liberty. I know not, nor does any mortal know how soon "liberty will be proclaimed to the captives, and the opening of the prisons to them who are bound" in these United States; peradventure the existing struggle may be protracted until thousands now living "under the yoke" shall be plucked by the hand of death from the scene of their toil and suffering;—until many who are now laboring with unabating assiduity in the cause of the oppressed, shall have sped, at God's bidding, their peaceful flight from earth to heaven; yet the beam of truth, operating upon the mass of mind in this country will as I believe, bring the weight of public opinion into the right scale, and then the tree of Liberty flourishing in a luxuriant soil, shall spread her waving branches over black as well as white men; then the last manacle shall be stricken from the hand of the slave; then shall the loud pæan of victory be sounded on our towering mountains, and ring through our pleasant and blooming valleys; then shall the sister nations around us call us *righteous*, a blessed and happy people; and then shall the auspicious smile of Jehovah dispel our fears, sustain our hopes, and constitute our paradise

D. FIELD.

[For the Herald of Freedom.]

Slavery in N. E. in 1727.

MR. KIMBALL,—On looking over recently some of the Boston newspapers, published in 1727, I met with numerous articles in the advertising columns, of which the following are specimens.

A very likely Negro Boy of about 14 or 15 years, lately arrived from Guinea. To be sold by Mr. John Plaisted, near the Mill Bridge, where the said Negro may be seen.

To be sold by Mr. Augustus Lucas, at Newport on Rhode Island, A Negro Man and Negro Woman, both Young, Large and Strong, they both speak good English. Also a *New Copper Still*, lately arrived from London, containing about 270 gallons, with her cap, worm, and worm tub.

To be seen at Capt. Nath'l Jarvis's House near Searlett's wharf, and sold by Benony Waterman, a parcel of Likely Negroes, viz. Men, Women, Boys and Girls, just arrived from the West Indies. Likewise, *Barbados Rum*, Sugar, Molasses, and Lyme-juice, to be sold by the aforesaid Waterman at a Water house upon Mr. Belcher's wharf.

To be sold by Mr. Andrew Treat, at Mr. Browne's, in Milk Street, Boston, several likely young Negro's, viz. Men, Women, Boys, and Girls. Likewise, good *Barbados Rum*, Sugar, Molasses and Lyme juice, which may be seen at Mr. Moffatt's Warehouse, at reasonable rates. The said Treat may be inquired for at Capt. Nath. Jarvis's at the North End of the Town.

In the same columns are also advertised numerous religious publications of the day, such as Allein's Alarm, The Sealed Servants of our God, Pious Heart Elations, and many sermons which were preached in different sections of the country on occasion of the great earthquake in 1727. Some of these are entitled, The Voice of the Lord from the deep places of the Earth, The Day of Trouble near, Thunders and Earthquakes Loud and Awful Calls to Reformation, &c.

Whether these sermons referred to the great sin of traffic in the bodies and souls of men which seems to have been extensively carried on in New-England at that time, may be questioned,—they probably did not. It may be presumed that the majority of the clergy in those days as at the present, were afraid to meddle with 'the delicate subject;' or perhaps like many other professed Christians then, and now, were blinded in this matter by the God of this world.

I was also struck at finding in those papers, according to the number of weekly burials, that the colored population at that time composed a large portion of the community. The number recorded of burials during thirty-seven weeks, was 187 whites and seventy-five blacks.

I leave you to make your own comments on the above quoted facts.

N.

[For the Herald of Freedom.]

MR. KIMBALL,—The East Boscawen Anti-Slavery Society met on Thursday, 28 April, and after hearing an able and eloquent address from Rev. John M. Putnam, proceeded to the choice of Officers.

Re-elected REV. SAMUEL WOOD, D. D. President. Chose REV. SALMON BENNET, Vice President, and Capt. JOSEPH MORRILL, Corresponding Secretary.

The audience listened very attentively and without *molestation*, to the arguments of the speaker, after which a respectable number were disposed to give their signatures to the Constitution, which now numbers rising 70 members.

ALONZO C. CHADWICK, *Sec.*

Boscawen, 2 May, 1836.

Returns from nineteen Anti-Slavery Societies, being one half of the whole number formed in the State of New-Hampshire, show the number of members to be *one thousand, eight hundred and seven.*

A full account of the proceedings of the American Anti-Slavery Society at its late meeting in the city of New-York, may be expected in the next Herald.

A TRAITOR IN THE CHAIR.—The Governor of Mississippi in his Message thus approves the mobs that disgraced the State:—

"Mississippi has given a PRACTICAL demonstration of feeling on this subject that may serve as an impressive admonition to offenders, and however we may regret the occasion, we are constrained to admit, that necessity will sometimes prompt a summary mode of trial and punishment, unknown to the law."

A man who would thus vindicate mobs, should be hurled, by the votes of an indignant and insulted people, from the station he degrades.—*Zion's Herald.*

TRIAL OF DR. CRANDALL.—Our readers will be glad to learn that Dr. Crandall has been acquitted and is now in New-York.—A report of his trial has been carefully made, and will be published in a pamphlet form, and ready for sale in a few days. The report was made at a heavy expense, containing all that is material in relation to the Laws, Indictment, Evidence, Decisions and Charge of the Court, Arguments, &c. This is one of the most interesting cases (involving the liberty of the press and speech) that has ever occurred in this country. Dr. C. besides being subjected to a long confinement (nearly nine months) in a filthy prison, and suffering extremely from sickness, has become embarrassed in a pecuniary point of view in consequence of being thus prosecuted, and relies upon the sale of his report to relieve him from his embarrassment.—*New-York Evangelist.*

CHAPTER OF NEWS.

John Randolph's Will. Decision reversed. We learn from the Richmond Compiler, that Judge Carr, on Tuesday last (3d of May,) delivered the opinion of the Court of Appeals, reversing the decision of the General Court, in the case of John Randolph's Will. The substance of the opinion delivered by Judge Carr, as given in that paper, is, that on the first of January, 1832, John Randolph, of Roanoke, was of unsound mind, and therefore the paper purporting to be his last will and testament is void. The Court, however desired to be distinctly understood, that they express no opinion upon any other point. The Court was unanimous. The will of 1821 is before the General Court, for probate, and it is to be presumed a contest will be made on that also. It will be remembered that this will provides for the emancipation of all the slaves belonging to Mr. Randolph's etsate. It is probable the case will be taken up at the ensuing term for July.

Florida. Gen. Eustis, from the latest information, was about 25 miles from fort Drane, with 700 mounted men, but destitute of corn and forage. Gen. Scott reached the Withlacoochie March 29th, since which, nothing has been heard of him. Some suppose he has gone on to Tampa, others, that the Indians had quietly submitted, and been escorted thither by our troops for embarkation.

Freeman convicted. We learn from the Annapolis Republican, that the trial of James Freeman, on three several indictments, one of which charged him with an attempt to rob the Merchants' Bank at Baltimore, by breaking through the wall, resulted in his conviction in each case.

Mr. O'Connell. Many of the American presses have retailed the calumny that the Irish patriot, O'Connell, sold a seat in Parliament to one Raphael for a thousand pounds, without publishing the triumphant vindication of Mr. C. from that charge, by the House of Commons. This is unjust. The London Globe of March 11, says—"Of Mr. O'Connell's complete acquittal from this Tory charge there has never been any doubt, except among those who did not find it convenient to give up calumny against a political enemy even after its falsehood had been amply proved."

Arthur Tappan, of New-York, subscribed $5000 towards rebuilding the Methodist Book Concern in that city.

Dea. Joseph Small, of Wells, *Me.*, aged 67 years, while engaged in completing the top of a chimney, a week or two since, was precipitated to the ground, where he received a fatal wound and expired instantly.

Twenty-seven thousand one hundred and fifty slaves have been emancipated since 1830, in the four French colonies of Martinique, Guadaloupe, French Guiana and Bourbon.

Such is said to be the passion for smoking among the lower class of females in French prisons, that they make pipes of bread, in which they smoke snuff, tobacco being prohibited.

A statue is to be erected in England to the memory of Richard Lander, the celebrated traveller, who, in company with his brother, discovered the course and outlet of the river Niger.

The house of J. H. Lincoln, of La Grange, Ohio, was consumed on the 23d ult., about midnight, two of his children perishing in the flames. The parents were absent on a visit.

The Greenfield *Mercury* states, that T. Swead of that place, was thrown from his wagon on Thursday last, against a fence, and his head passed between two rails, by which one of his ears was taken off close to the head.

The small pox is raging with considerable violence in some parts of North Carolina.

The Baltimore Patriot mentions the death of a young female, named Amelia Sparks, residing in Stirling street, Old Town, under very distressing circumstances. She was in the act of moving a loaded gun, by carelessly dragging it across her apartment, when the charge exploded and the whole contents entered her head, inflicting a terrible wound, and causing instant death.

Capt. Bryant, of ship Seamew, from the West Coast of Africa, at Salem, reports that an English man-of-war had arrived on the coast, having taken about twenty Spanish slavers, and put on shore at Prince's and St. Thomas' Islands about 400 men from the slave crews. They were dying daily for want of provisions, and were begging for food and a passage from the islands.

A New-Providence paper states that His Majesty's ship Gannet arrived off that port on the 16th ult., bringing in the "Creole," a Portuguese slaver, with 307 Africans on board, chiefly children. They were captured off St. Domingo, and had been about 23 days out.

The section of country near Lancaster, Ohio, has been visited by one of the most dreadful storms ever witnessed within the recollection of the oldest inhabitants, and causing a freshet which has swept away almost every thing before it. The loss of corn alone is estimated at 100,000 bushels.

NOTICE.

No returns have been received by the Corresponding Secretary from the Anti-Slavery Societies in the towns of Canaan, Chester, Henniker, Hopkinton, Kingston, London, Newmarket, Plymouth, Rochester and Windham. It is hoped that those whose duty it is to make them, or some one else, will send them to the Herald Office, before the 24th instant.

LETTERS

received at this office since our last paper.

A Berry, L Marston, C. P M P. A Freeman, J M'Millan Jr., D Stowell, D Murray, A Folsom, N P Rogers, J March, J Dolloff, J D Pierce P M of Milford, Caleb (2), E Page, P M.

POETRY.

[For the Herald of Freedom.]

Slavery.

From Carolina's fertile soil,
Before the eternal throne,
Sighed out by thousands as they toil
Ascends the negro's groan.

Beyond the Alleghany's bound,
In fair Kentucky's lines,
Beyond the Mississippian wave,
The wretched bondman pines.

From Appalachicola's stream,
From Florida's rough shore,
Thousands to bitter toil are bound,
While freedom they implore.

In all the States in this our land,
Profan'd by Slavery's chain,
The prayers of captive millions rise,
And shall they plead in vain?

Shall man of little power possess'd,
His fellow worm enthrall,
And rudely from his brother wrest,
A blessing given to all?

Yes, thus it is! Yet not unpaid,
His tyranny prevails;
For all his barbarous deeds are weigh'd
In Heaven's unerring scales.

And when the dark and silent grave
Its gloomy jaws shall close,
And the stern master and his slave
Alike in dust repose;

Each bursting sigh and bitter tear,
Each bosom's tortur'd beat,
Shall then in black array appear
Before the judgment seat.

Then tremble tyrant of the day,
And shudder at thy doom;
For know, vain man, thy little sway
Is ended in the tomb:—

That home the wretched slave implores,
The tenement of rest,
Which leads him to those smiling shores
The islands of the blest.

The Beauty of Liberty.

In all things that have beauty, there is nothing to man more comely than Liberty.—*Milton.*

When the dance of the shadows
At daybreak is done,
And the cheeks of the morning
Are red with the sun;
When he sinks in his glory
At eve from the view:
And calls up the planet
To blaze in the blue;
There is beauty. But where is the beauty to see,
More proud than the sight of a nation when free?

When the beautiful bend
Of the bow is above,
Like a collar of light
On the bosom of love;
When the moon in her mildness
Is floating on high,
Like a banner of silver
Hung out in the sky;
There is beauty. But earth has no beauty to see
More proud than the front of a nation when free.

In the depth of the darkness,
Unvaried in hue,
When shadows are veiling
The breast of the blue;
When the voice of the tempest
At midnight is still,
And the spirit of solitude
Sobs on the hill;
There is beauty. But where is the beauty to see
Like the broad-beaming brow of a nation when free?

In the breath of the morning,
When nature's awake,
And calls up the chorus
To chant in the break;
In the voice of the echo
Unbound in the woods,
In the warbling of streams
And the foaming of floods;
There is beauty. But where is the beauty to see,
Like the thrice hallowed sight of a nation that's free?

When the striving of surges
Is mad on the main,
Like the charge of the column
Of plumes on the plain;
When the thunder is up
From his cloud-cradled sleep,
And the tempest is treading
The path of the deep;
There is beauty. But where is the beauty to see
Like the sun-brilliant brow of a nation when free?

MISCELLANY.

St. Domingo.

The following was the mode of rearing blood-hounds, in St. Domingo, in the time of the Revolution, and the manner of exercising them by the Chasseurs.

The moment the blood-hounds are taken from the dam they are confined in kennels, with bars in front, like the dens used by showmen for confining wild beasts, where they are sparingly fed on the blood and entrails of animals. As they grow up, their keepers frequently expose in the front of their cage a figure resembling a negro, male or female, and of the same color and dress, the body of which contains the blood and entrails of beasts, which being occasionally suffered to gush out, the figure attracts the attention of the dogs as a source of their food. They are then gradually reduced in their meals, till they are almost famished, while the image is still more frequently exposed to their view; and when they struggle with redoubled ferocity against their confinement to come at their prey, the image is brought nearer at intervals, till at last it is abandoned to their hunger, and being of wicker work is in an instant torn to pieces, and thus they arrive at a copious meal. While they gorge themselves with this, the keeper and his colleagues caress and encourage them. By this execrable artifice the white people at once ingratiate themselves with the dogs, and teach them to regard a negro as their proper prey. As soon as the young dogs are well initiated, they are taken out to be exercised on living objects and are trained with great care, till they arrive at the necessary nicety and exactness in pursuit of the poor wretches they are doomed to destroy. The common use of the dogs in the Spanish Islands, was in chase of runaway negroes in the mountains. When once they got scent of the object, they speedily ran him down, and devoured him, unless he could evade the pursuit by climbing a tree, in which case the dogs remained at the foot yelping in the most hideous manner till their keepers arrived. If the victim was to be preserved for a public exhibition of a cruel punishment, the dogs were then muzzled, and the prisoner loaded with chains. On his neck was placed a collar with spikes inward and hooks outward, the latter for the purpose of entangling him in the bushes if he attempted to escape. If the unhappy wretch proceeded faster than his guards, it was construed into an attempt to run from them, and he was given up to the dogs, who instantly devoured him. Not seldom on a journey of considerable length, these causes were feigned by their keepers to relieve them of their prisoner, and the inhuman monster, who perpetrated the act, received the reward of ten dollars from the colony, on making oath of his having destroyed his fellow creature! The keepers in general acquire an absolute command over these dogs; but while the French army used them in their late war against St. Domingo, while they had possession of the Cape, the dogs frequently broke loose in that neighborhood, and children were devoured in the public ways; and sometimes they surprised a harmless family of laborers (who had submitted and furnished the French themselves with necessaries) at their simple meal, tore the babe from the breast of its mother, and involved the whole party in one common and cruel death, and returned, when gorged, with their horrid jaws drenched with human blood! Even the defenceless huts of the negroes have been broke into by these dreadful animals, and the sleeping inhabitants have shared a like miserable fate.

Arkansas.

Arkansas asks to be taken into the Union—a Union which is said to be already in danger of splitting by the slightest agitation of the slavery question—and yet we find in one of her newspapers published "BY AUTHORITY," the following law, by which it appears that persons may be arrested and sold as runaways for the benefit of the county, when no *owners* appear to claim them—of course that *free-men* may be sold into perpetual slavery if they cannot prove their freedom. Alas! we have too much of this horrible stuff in the republic. Guilt is heavy, and a little more will sink us.

Human Rights.

AN ACT, supplementary to the law concerning Runaway Slaves.

SECTION 1. *Be it enacted by the General Assembly of the Territory of Arkansas*, That if the owner or owners of any slave or slaves, sold as runaways under the law to which this is a supplement, shall fail to appear within three years after such sale has been made, and establish their ownership and right to such slave or slaves, the surplus of the proceeds of such sale, if their be any after deducting the costs and charges, shall become a part of the revenue of the county in which said slave or slaves have been sold, and to be accounted for by the treasurer, in the same manner that other moneys are.

SEC. 2. *Be it further enacted*, That any moneys that may be in the treasury of any county in this Territory, deposited as the proceeds of any runaway slave or slaves, which has or may remain in said treasury for the term of three years, the ownership of which has not been established within that time, shall be, and it is hereby made a part of the revenue of said county, and be appropriated as other moneys are, for county purposes.

SEC. 3. *And be it further enacted*, That this act shall take effect and be in force from and after its passage.

ABSALOM FOWLER, Speaker of the House of Rep. pro. tem.
CHARLES CALDWELL, President of Legislative Council.
Approved November 2, 1835.
WM. S. FULTON.

The Slave Trade.

It is astonishing to what an extent this abominable traffic is carried on, notwithstanding the efforts made by Great Britain to prevent it, and the pretended but unreal efforts made by this and other countries to the same effect. Recent accounts from Brazil represent the whole coast as swarming with slave vessels. It was even said that the trade was never so brisk in any former period,—although now illegal, and subjecting the parties concerned to heavy pains and penalties. If we look to the coast of Africa, we find still more evidence of the flourishing condition of the slave trade. A letter from Sierra Leone of Nov. 25th says:

"The Buzzard, that most lucky vessel, has just sent in a fourth prize, the Semiramis of Havana, captured off the Bonny, with 477 slaves on board; Mr. May, the governor, and Mr. Bedford, master's assistant, brought her up; she is condemned, and the hull has been already sold for £850.—Lieut. Roberts, late first of Trinculo, is the officer at present in command, and who captured this vessel. The Buzzard has captured in eleven months, 1967 slaves; she is at present off the Bonny, blockading a pollacca barque. The Thalia is daily expected here from the Cape St. Helena, and Ascension. On the evening of the 15th a Spanish brig, the Argo, prize to his Majesty's brig Charybdis, Lieut. S. Mercer, captured off the river Gaboon, anchored here; she had on board at the time of capture 429 slaves, and during her passage up (five weeks) has lost 62.—The master of her says he has run eleven voyages clear, and this was his twelfth trip; he appears rather a better kind of person than is generally met with in this kind of diabolical capacity. The prize master, Mr. Rowlett, mate, reports, that off St. Thomas' Island he was informed the Buzzard and Fair Rosamond had captured the large pollacco brig they were blockading, supposed cargo upwards of 600. The coast seems all alive with the slave trade, and the Spanish flag predominates in spite of all our attempts to suppress it. Twenty-five sail were lying at St. Paul de Loando six weeks ago, mostly Spanish, and large craft. On the 21st inst., another prize, a Spanish schooner, the Conde de los Andes, in charge of Mr. J. G. Barslem, arrived here, taken, after a three days' chase, by the boats of the Britomart, Lieut. Quin; 297 slaves on board; this is her first prize. She was captured off the river Bonny, and has only lost six in her passage of one month. The Curlew arrived yesterday from a cruise; she has detained three Spanish vessels for being engaged in the slave trade, in breach of the new treaties entered into with Spain, by which they are liable to capture and confiscation if it can be proved that they are in any way fitted for a slaving voyage. She could have seized three more (all within 180 miles of our principal settlement, Sierra Leone,) but had no more men to spare to navigate them. The Pylades will therefore proceed after them."

Other accounts say the Buzzard captured on the 27th of November, off Bonny river, after a long chase and hard fight, another slaver, with 280 slaves on board.

N. Y. Journal of Commerce.

A Spiteful Legislator.

Mr. Speight resumed. He hoped the House would refuse the reception of this petition.—This is the first attempt to interfere with slavery in the states; it was a new question. What right, he asked, had Congress to impose a restriction on the people of Arkansas. This question must be met and put down. He was well aware that nine-tenths of the people of the north were opposed to mooting this question. It was the work of a miserable degraded faction, who were at work for political purposes, and the member from Vermont, (Mr. Slade,) as their instrument to effect it. He hoped gentlemen would meet the question, and put down these petitions. However much he might be disposed to support the right of petition, he would not shrink from this question, let the consequences be what they might. Here was a direct interference with the rights of a southern state, for he called Arkansas a state, as she was just about coming into the Union; and were they to receive a petition from a set of miserable, degraded fanatics, instructing them as to what conditions were to be imposed on this new state when she was admitted into the Union? Mr. S. said he had great respect for the Chair as an officer of the House, and great respect for him personally, and nothing but that respect prevented him from rushing up to the table, and tearing that petition to pieces. He wished to have the question taken on the reception of the petition, and if the petition should be received by a majority of the House, then he cared not what became of it.—*Globe.*

Theatres

One of the principal Causes of Crime and Debauchery in our Cities.

Will those friends of virtue! and those professed followers of Jesus! and those of our statesmen! and patriots! who vindicate and patronize the theatre, read and ponder the following statements!

Professor Griscom, late of New-York, and who is a most accurate observer of men and morals, in a report on the causes of vice and crime in that city, made sometime since, says:

"Among the causes of vicious excitement in our city, none appear to be so powerful as theatre amusements. The number of boys and young men who have become determined thieves, in order to procure the means of introduction into the theatre and circus, would appal the feelings of every virtuous mind, could the whole truth be laid before them."

"In the case of the feebler sex, the result is still worse; a relish for the amusements of the theatre, without the means of indulgence, becomes too often a motive for listening to the first suggestions of the seducer, and thus prepares the unfortunate captive of sensuality for the haunts of infamy, and a total destitution of all that is valuable in the mind and character of woman."

"Archbishop Tillotson, after some pointed and forcible reasoning against it, pronounces the play-house 'the devil's chapel,' and a 'nursery of licentiousness and vice,' and 'a recreation that ought not to be allowed among civilized, much less a Christian people.'"

"Bishop Collier solemnly declares, that he was persuaded that "nothing had done more to debauch the age in which he lived, than the stage, poets, and the play-house.

Level.

Double Entendres.

By this is meant, seemingly *decent speeches, with double meaning*. I mention these because they prevail, in some parts of the country, to an alarming degree; and because parents regard them as perfectly harmless. Shall I say—to show the extent of the evil—that they are sometimes heard from both parents? Now no serious observer of human life and conduct can doubt that, by every species of impure language, whether in the form of hints, inuendoes, double entendres, or plainer speech, impure thoughts are awakened, and licentious purposes formed, which would otherwise never have existed. Of all such things an inspired writer has long ago said—and the language is still applicable;—"Let them not be so much as mentioned among you!" I have been in families where these loose insinuations, and coarse inuendoes were so common, that the presence of respectable company scarcely operated as a restraint upon the unbridled tongues even of the parents! Many of these things had been repeated so often, and under such circumstances, that the children at an early age, perfectly understood their meaning and import. Yet had these very same children asked for direct information, at this time, on the subjects which had thus been rendered familiar to them incidentally, the parents would have startled; and would undoubtedly have repeated to them part of a string of falsehoods, with which they had been in the habit of attempting to cover up these matters; though with the effect, in the end, of rendering the children much the more curious and inquisitive.

But this is not all. The filling of the juvenile mind, long before nature brings the body to maturity, with impure imaginations not only pre-occupies the ground which is greatly needed for something else, and fills it with shoots of a noxious growth, but actually induces, if I may so say, a *precocious maturity*. What I mean, is, that there arises a morbid or diseased state of action of the sexual system, which paves the way for premature physical developement, and greatly increases the danger of youthful irregularity.—*Alcott.*

Wanted.

A bar-keeper, honest, temperate, faithful, and capable of taking the care and oversight of a public house in the country. Enquire at ———

—

We cut this from one of our exchange papers, as a curiosity. Said bar-keeper must be "temperate." There is a special propriety in mentioning this requisite, when advertising for a *bar-keeper*. In advertising for a school master, or a clerk, it would be needless: but with a bar-keeper, the case is different. His business is, to act on the principle, that rum, brandy, gin, &c., ought to be used as drink.—To practice total abstinence, would be, to pronounce his customers fools for having any thing to do with him. It would be condemning the business by which he lives. He must do "a little" of that, which he spends his time in helping others do. Wherefore the chances that he will be "temperate" many years, are fearfully few; as a census of practised bar-keepers would show conclusively. If a "temperate" one is wanted, therefore, it is proper to say so.

This "temperate" bar-keeper is wanted, to furnish his neighbors with the means of intemperance. His most profitable customers will for that very reason grow intemperate very rapidly. His business will be, to assist them in doing that by which they grow intemperate. His business is to be such, that no one can trade with him, without danger of being made a drunkard thereby. Fine business this for a "temperate" man!

He must be "honest;" for he is to engage in the business of getting people's money for that which does them no good; making them unable to pay their honest debts; exciting an appetite which will lead them to cheat, and steal, and take every dishonest way possible, to obtain the means of gratification!

He must be "faithful;" for his business will be, to make husbands unfaithful to wives; parents to children; friend to friend; every man to his most solemn vows!

If the business of bar-keeping should produce its natural effect on every body, where would *such* bar-keepers be found? And if every body, possessed the good qualities required in the bar-keeper, how much would the bar-keeper have to do.

Boston Recorder.

To Young Men.

There is no moral object so beautiful to me as a conscientious young man! I watch him as I do a star in the heavens: clouds may be before him, but we know that his light is behind them, and will beam again; the blaze of other's prosperity may outshine him, but we know, that, though unseen, he illumines his own true sphere. He resists temptation not without a struggle, for that is not a virtue, but he does resist and conquer; he hears the sarcasm of the profligate and it stings him, for that is the trial of virtue, but he heals the wound by his own pure touch. He heeds not the watchword of fashion, if it leads to sin; the Atheist who says, not only in his heart but with his lips 'There is no God,' controls him not, for he sees the hand of a creating God and reverences it, of a preserving God and rejoices in it. Woman is sheltered by fond arms and guided by loving counsel, old age is protected by its experience, and manhood by its strength; but the young man stands amid the temptations of the world like a self-balanced power. Happy, he who seeks and gains the prop and shelter of Christianity.

Onward, then, conscientious youth?—raise thy standard and revive thyself for *goodness*. If God has given thee intellectual power, awaken it in that cause; never let it be said of thee, he helped to swell the tide of sin, by pouring his influence into its channels. If thou art feeble in mental strength, throw not that poor drop into a polluted current. Awake, arise, young man! assume the beautiful garments of virtue! It is easy, fearfully easy to sin,—it is difficult to be pure and holy. Put on thy strength, then, let thy chivalry be aroused against error, let *truth* be the lady of thy love; defend her.

BOW CANAL.

THE Proprietors of the Bow Canal are hereby notified that their annual meeting for the choice of officers will be holden at the Phœnix Hotel, in Concord, N. H. on WEDNESDAY, the 25th day of May next, at ten o'clock in the forenoon. GEORGE KENT, Clerk.

a 23

STEREOTYPING, done to order, in Low's Building.
JACOB PERKINS. Agent.
Concord, April 20. tf

CO-PARTNERSHIP NOTICE.

THOMAS W. THORNDIKE having taken AMOS C. WARD as a partner in the

CARRIAGE MAKING BUSINESS

will conduct said business under the firm of *THORNDIKE & WARD* at the old stand on Main street.

☞ Thorndike & Ward having engaged experienced workmen in the different branches of Carriage making, feel no hesitation in tendering their services to the public with the assurance that their work shall be executed in a faithful manner, good style, and on reasonable terms.

Stage-Coaches, Chaise, and other carriages repaired and painted as above.

THOMAS W. THORNDIKE,
AMOS C. WARD.

Concord, 3d mo. 7th, 1836. 3m

ANTI-SLAVERY PUBLICATIONS.

JAY'S INQUIRY into the Colonization and Anti-Slavery Societies, price 37 1-2
TESTIMONY OF GOD against Slavery, by Rev. La Roy Sunderland, 37 1-2
The OASIS, by Mrs. Child, 1,00
BOURNE'S PICTURE of Slavery, 50
PHELPS' LECTURES on Slavery, 50
RANKIN'S LETTERS on Slavery, 25
MEMOIR of James Jackson, a colored Sabbath School boy, 25
MEDALS. 25
Shields of Slavery, [an engraving,] 6 1-4
DESPOTISM OF FREEDOM, by D. L. Child, 8
TREE OF LIBERTY, [an engraving,] 12 1-2
ENGRAVING of kneeling female slave 6 1-4
Our Countrymen in Chains, an engraving with Poetry by J. G. Whittier, 2
DECLARATION of Ohio A. S. S. 2
AN APPEAL on the subject of Slavery, addressed to the N. E. and N. H. Conferences of the Methodist E. Church, 6 1-4
Fast Day Sermon, by Rev. David Root, 6 1-4
Abrogation of the 7th Commandment, 4
BIRNEY to the Churches, 3
BIRNEY on Colonization, 4
ANTI-SLAVERY RECORD, 1,50 per hund.
SLAVE'S FRIEND, 80 cts. per hund.
Report of the N. H. A. S. Society, $4 per hund.
VIEWS of SLAVERY, a print, 12 1-2
GODWIN on SLAVERY, 75
THOMPSON'S LECTURES, 50
GUNNISON'S FAST DAY Sermon, 12 1-2
CUTLER'S SERMON, 6
PUTNAM'S ADDRESS before the Concord Ladies A. S. Society, 6
NARRATIVE of AMOS DRESSER, with Stone's Letters from Natchez, 8
MAN STEALING AND SLAVERY denounced by the Presbyterian and Methodist Churches.
PROCEEDINGS of the N. E. Convention held May 1834.
A MEMOIR of GRANVILLE SHARP, to which is added Sharp's "Law of Passive Obedience," and an extract from his "Law of Retribution." By CHARLES STUART. 38
"RIGHT AND WRONG IN BOSTON," being the Annual Report of the Boston Ladies Anti-Slavery Society, containing a concise statement of events previous and subsequent to the Annual Meeting, 1835. 50
"THE SLAVE MARKET OF AMERICA," a print, containing a view of the Capitol at Washington, the slave prisons at the same place and at Alexandria, &c.
SOUTHERN IDEAS OF LIBERTY.—An engraving.
THE FOUNTAIN, for every day in the year. Price 18 3-4 cents.
ANTI-SLAVERY LETTER PAPER, with an engraving. Price 3 cts. per sheet.
A FULL STATEMENT of the Reasons which were in part offered to the Committee of the Legislature of Massachusetts, on the 4th and 8th of March, showing why there should be no Penal Laws enacted; and no condemnatory resolutions passed by the Legislature, respecting Abolitionists and Anti-Slavery Societies. Price, 12 1-2 cents.
AN ACCOUNT OF THE INTERVIEWS which took place on the 4th and 8th of March between the Committee of the Massachusetts Anti-Slavery Society, and a Committee of the Legislature. Price, 12 1-2 cents.
EMANCIPATION.—A superb steel engraving representing a scene on the First of August 1834, in the West Indies. Price, $1.
☞ The above are for sale at the Anti-Slavery Office, Low's Building, (third story) opposite the Post Office.

☞ NEW WORKS.—"Evils of Slavery and the Cure of Slavery;" "Authentic Anecdotes of American Slavery" and "Anti-Slavery Catechism." These little works are from the pen of Mrs. CHILD, and well calculated for distribution. The two former are fifty cents a dozen. The latter ten cents each. For sale at the depository connected with this office.

Brackett's Patent Universal Panacea.

FOR the cure of ring-worms, cancers, scald head, salt rheum, pimples, humors, or any eruptions of the skin.

This Panacea may be safely used by any person whatever without any fear of striking the humors to the stomach, and can be relied on as a safe and sure remedy for all diseases of the skin.

This certifies that I have been afflicted with a humor on my face and head for five years; which has been called by some a Ringworm, Leprosy, &c; and after trying numerous prescriptions, all to no effect, I made use of one bottle of Brackett's Universal Panacea, and found I had obtained an effectual remedy. N. WHEET.

Concord, Jan. 6.

This may certify that having been afflicted for eight months or more with what is called Ring worm, and after having made use of many remedies in vain, I applied to Mr. Brackett, and after using his Universal Panacea for a short time I received an entire cure.

CHARLES MOODY.

Numerous testimonials might be published of the efficacy of this Panacea, but we subjoin only the names of a few who have used the article in this town.

Dr. NATH'L WHEET.
WM. RICHARDSON,
MICHAEL BLAKE,
HORATIO HILL,
GILMAN PALMER.
CHARLES MOODY.

The above valuable article may be had of the Manufacturer, GEO. BRACKETT, perfumer, or of J. C. EMERSON & CO. Druggist, at the sign of the Big Mortar, Concord, N. H.

PRICE—75 cents per bottle.
Concord, Jan. 7 1836

THE HERALD OF FREEDOM

Is published every Saturday at Concord, N. H.

TERMS.—One dollar per annum, if paid in *advance*. After six months, One Dollar and fifty cents will be charged. To those who delay payment until the expiration of the year, Two Dollars. ☞ The expense of conveyance in all cases to be defrayed by subscribers.

☞ All Letters and Communications, POSTAGE PAID, to be directed to JOSEPH HORACE KIMBALL, Editor, Concord, N. H.